



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

- | | |
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| <p>1. <i>Ata</i>¹ (approached/sprung: from afar) Allah's command^x so let-not you^z affirmably hasten² it^x; <i>subhanā</i> (Allah is hallowedly and marvelously deemed transcending all defects/and solemnly all stand in awe and utmost consecration of) Him, and <i>ta'aala</i> (ever elevated [He]) <i>amma</i>(regarding) what they^z partner (deities with Him).</p> | <p>أَتَىٰ أَمْرُ اللَّهِ فَلَا تَسْتَعْجِلُوهُ ۖ سُبْحَنَهُ
وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿١﴾</p> |
| <p>2. <i>Younazzeelo</i> (repetitively descends [He]) the angels³ by the <i>Roobe</i>⁴ (His revelation/mercy/The Qur'an) of His command^x on whom^p [He] wills of His <i>ebad</i> (worshippers-/submitters/slaves), that let-warn you^z surely it^{x5} (is), no an <i>elaha</i> (a deity) except Me, so <i>ettago'ne</i>⁶ (let you^z reverently guard against the displeasure of Mine).</p> | <p>يُنْزِلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَىٰ
مَنْ يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ
لَا إِلَهَ إِلَّا أَنَا فَاتَّقُونِ ﴿٢﴾</p> |
| <p>3. [He] created the Heavens^w and the Earth^w by the right, <i>ta'aala</i> (ever elevated [He]) <i>amma</i> (regarding) what they^z partner (deities with Him).</p> | <p>خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ
تَعَالَىٰ عَمَّا يُشْرِكُونَ ﴿٣﴾</p> |
| <p>4. [He] created the mankind of a <i>nuttfa'ten</i> (sperm-drop)^{w7} then <i>edha</i> (suddenly/whereas) he (is) <i>khasseemon</i> (iterative antagonist) manifest.</p> | <p>خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ
خَصِيمٌ مُبِينٌ ﴿٤﴾</p> |
| <p>5. And the <i>an'aama</i>^{w8} (cattle/sheep/goats/and camels) [He] created it^w for you^b; in it^w warmth and benefits^w and</p> | <p>وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ
وَمَنْفَعٌ وَمِنْهَا تَأْكُلُونَ ﴿٥﴾</p> |

¹ The word “أتى” = *came/sprung from afar*! The commentators of The Qur'an are of *two schools of thought* regarding “أتى,” loosely for lack of a better term, translated as: “*came* (sprung from afar) *Allah's command*.” Some maintains that it is His Message: (i.e. The Qur'an and the true Hadeeth). Others say that it is the Day of Judgment which is *approaching quickly* = *springing*, so with respect to Allah the *past*, the *present* and the *future* are *alike*! So we have to be ready for it *immediately*, always remembering that a day “*enda*” (with respect to) Allah is “*like one thousand year(s) of your reckoning*,” as states (S22:47).

² That is its arrival!

³ See the *Lexicon* attached to this Translation regarding the word “الملائكة” although in the *plural* what is meant is *one great* and most eminent angel, that of *Gabriel*, peace be upon him! The plural designation is to indicate his eminence!

⁴ It is stated in “اللسان” for the word “*ar-Roob*” and “*ar-Rawb*” two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Roob*” (the *Roob*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *The Qur'an*, (4) *the revelation* (Qur'an or any other divine message), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) creatures who are special angels, who are “*guardians*” over the angels who are the guardians over the humans, and (9) *the fresh breeze*, and (10) *rest*!

⁵ The pronoun “هـ” in “أنه” refers to “*the right*” or “*the truth*” or “*the matter*,” all are *masculine* genders!

⁶ The letter “ن” in “فاتقون” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العمداء، حيث لا يستغنى عنها” which precedes the speaker's pronoun “ي”! The speaker's pronoun “ي” in “فاتقون” is omitted, for “التخفيف” = “*alleviation, lightening*” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي

⁷ The word “نطفة” in the text has at least *two* distinct meanings: (1) a drop of pure or clear water, (2) drop of semen! Clearly, and Allah knows best, here “نطفة” is the male semen!

from it^w you^z eat.

6. And for you^b in it^w (*is*) a beauty^x when you^z home⁹ (*in*) and when you^z pasture (*out*)¹⁰.

7. And [it^w] carries yourⁿ loads to a *bala'den* (*region/ country*) not be you^z *ba'legbey*^x (*you^f are-reaching*) it^x except by the selves' ^w hard-ship¹¹; verily yourⁿ Lord (*is*) surely *Ra'oofon*¹² (*iteratively Forbearer/ Clement*) *Raheemon* (*iterative mercy Giver*).

8. And the horses^w and the mules^s and the donkeys^x to you^z ride it^w and (*as*) an adornment^w and [He] creates what not you^z know.

9. And on Allah the path's direction¹³; and of it^w (*is*) a deviator; and had [He] willed surely [He] (*would have*) aright-guided you^b wholes.

10. He Who descended from the sky ^w water^x for you^b from it^x a drink; and from it^x trees^w in it^x you^z graze.

11. Sprouts [He] for you^z by it^x the *zar'a*¹⁴ (*crops before harvesting/ sprouts*) and the olives and the date-palms^w and the grapes¹⁵ and of all the *thamara'te*^w (*trees- / plant crops/ fruits*) ^w verily in *tha'leka* (*be-that-afar-it/ that*) surely (*is*) an *Aya'tan*^w (*miracle/ sign/ proof*) for a people *yatafakkarona* (*iteratively cerebrating they*).

12. And [He] subjugated for you^b the night^x and the day^x

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تَرْجُونَ
وَحِينَ تَسْرَحُونَ ﴿٦﴾

وَتَحْمِلُ أَثْقَالَكُمْ إِلَىٰ بَلَدٍ لَّمْ
تَكُونُوا بَلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ
إِنَّ رَبَّكُمْ لَرَءُوفٌ رَّحِيمٌ ﴿٧﴾

وَالْخَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا
وَزِينَةً وَمَخْلُقًا لَا تَعْلَمُونَ ﴿٨﴾

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَائِرٌ
وَلَوْ شَاءَ لَهَدَيْنَكُمْ أَجْمَعِينَ ﴿٩﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً
لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ
تُسِيمُونَ ﴿١٠﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ
وَالْخَيْلَ وَالْأَعْنَابَ وَمِنْ كُلِّ
الشَّجَرِ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١١﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ

⁸ The word “*al-an'am*” = “*الأنعام*” or “*neam*” “*نعم*” means those animals that have *cloven hoof (foot)* and an *udder*, such as the *camel*, the *cow*, the *sheep*, the *goat*, etc. In Arabic: “*كل ذي خلف و ظلف*” = *cattle, sheep, goats, and camels*!

⁹ That is late in the day! Clearly the “*homing*” comes later in the day while the “*pasturing*” precedes it! But the reason for such *introduction* of the “*homing*” *before* the “*pasturing*” in order to *immediately* conjoin it with the “*beauty*” derived from the “*an'aam*” as they return home with their bellies full and their udders enlarged as they are full with milk and all are satisfied, the animals and their owners!

¹⁰ That is in morning!

¹¹ The expression “*شِقِّ الْاَنْفُسِ*” = *hardship to the anfos (entities)* means *very difficult to reach or obtain*!

¹² The word “*رؤوف*” of “*الرافة*” which is more *intensive* than “*الرحمة*” as “*الرحمة*” = “*mercy*,” which is kindness imparting delight to its recipient; while “*الرافة*” is *in addition* to “*الرحمة*” it involves *protecting against any possible undesirable happening to the recipient*, i.e. *clemency*. Hence, “*الرافة*” is a *protective-mercy* = *clemency*. And “*رؤوف*” is *multitudinous protective mercy Doer* or *multitudinously clement*. See *النتاج*!

¹³ That is to say upon Allah to *show* the direction to His way, although some people go astray!

¹⁴ See the *Lexicon* to this *Translation* for the *significant* meaning of this word!

¹⁵ Invariably throughout the Qur'an when the reference is made to the “*النخل و الأعناب*” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “*الكرم*,” *never ever* the mention of the “*grapevine per se*” but the reference is made only to the *fruit itself*, i.e. the *grapes*! In this respect, there is a *true Hadeeth* in *al-Bukharey* and *Muslim*, which *directs* the believers *not* to refer to “*العنب*” as “*الكرم*,” because surely the “*الكرم*” is the *Muslim*! And in another narration: verily only that “*الكرم*” is the *heart of the believer*! See *نزهة المتقين*; شرح رياض الصالحين. Refer to the attached list of references!

and the sun^w and the moon^x and the stars^w *musakharaten*¹⁶ (they that are driven/subjectable beings) by His command; verily in *tha'leka* (he-that-afar-it/that) surely (are) *Aya'ten*^w (miracles/signs) for a people cerebrating.

وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
مُسَخَّرَاتٌ بِأَمْرِ رَبِّكَ إِنَّ فِي ذَلِكَ
لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿١٦﴾

13. And what *thara'a* ([He] created/propagated/manifested) for you^b in the Earth^w dissimilar (are) its^x [the] hues; verily in *tha'leka* (he-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yadhdhakkaron* (they^r repetitively-reminisce).

وَمَا ذَرَأًا لَّكُمْ فِي الْأَرْضِ مُخْتَلِفًا
أَلْوَانُهُ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ
يَذْكُرُونَ ﴿١٧﴾

14. And He Who subjugated the sea^x to you^b eat from it^x fresh meat and *tastakh' rejo* (affirmably extract you^r) from it^x an ornament^w you^z wear it^w; and [you^s] see the *folka*^x (ship/ships)^x plowers in it^x; and to *tabtagho*¹⁷ (you^r earnestly-quested) of His munificence; and *la'alla* (craving currently unavailable deed that/perhaps) you^b thank you^z.

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا
مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ
حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفَلَكَ
مَوَازِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨﴾

15. And [He] cast in the Earth^w anchors¹⁸ (catches/fasteners/stabilizers), that not¹⁹ [it^w] wobbles by you^b and rivers, and paths *la'alla* (craving currently unavailable deed that, perhaps) you^b *tahtadoona* (you^r find and accept the aright-guidance).

وَأَلْقَى فِي الْأَرْضِ رَوَاسِيَ أَن تَمِيدَ
بِكُمْ وَانْهَرَا سُبُلًا لَّعَلَّكُمْ
تَهْتَدُونَ ﴿١٩﴾

16. And landmarks^w/signs^w and by the star they *yahtadoona* (they^r find and follow the aright-guidance).

وَعَلَّمَنَّا بِالنَّجْمِ هُمْ يَهْتَدُونَ ﴿٢٠﴾

17. Does then Who [He] creates like who^p [he] creates not; do then not you^z reminisce.

أَفَمَن يَخْلُقُ كَمَن لَّا يَخْلُقُ أَفَلَا
تَذْكُرُونَ ﴿٢١﴾

18. And *en* (if) you^z count Allah's boon^{w20} not *tobss*²¹ (you^r comprehensively reckoned) it^w; verily Allah surely (is) *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

وَإِن تَعُدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا
إِنَّ اللَّهَ لَغَفُورٌ رَّحِيمٌ ﴿٢٢﴾

19. And Allah knows what you^z conceal and what you^z disclosed.

وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا
تُعْلِنُونَ ﴿٢٣﴾

¹⁶ The word “*musakharaten*” is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

¹⁷ The word “إبتغى”=“طلب حثيثاً” meaning: earnestly quested!

¹⁸ That is the mountains!

¹⁹ The particle “أن” has many implicative meanings, among them: “لئلا”= “in order not to!” See ابن هشام لمغني اللبيب.

²⁰ See the Lexicon attached to this Translation for “*ne'amal*” (“boon”)!

²¹ The word “أحصى” is comprehensively reckoned, i.e. accounted for from all aspects, not the simple enumeration! See البصائر!

20. And who^r they^z invoke of lesser than/without Allah not create they^z a thing, while they (are being) created²².

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿٢٠﴾

21. Decedents, other than quicks²³ while not perceive they^z *ayyana*²⁴ (when/which momentous period) (are to be) resurrected they^z.

أَمْوَاتٌ غَيْرُ أَحْيَاءٍ وَمَا يَشْعُرُونَ
أَيَّانَ يُبْعَثُونَ ﴿٢١﴾

22. Yourⁿ *Elabo* (Deity) (is) an *Elabon* (a Deity) One; so who^r not they^z believe by the Hereafter^w their hearts (are) negaters^w and they (are) *mustakberoon*²⁵ (they^z affirmably stand haughtily above submission).

إِلَهُكُمْ إِلَهُ وَاحِدٌ فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ وَهُمْ مُسْتَكْبِرُونَ ﴿٢٢﴾

23. *La'jaram*²⁶ (inevitably-right) truly Allah knows what they^z conceal and what they^z disclose; verily He loves not the *mustakbereena*²⁷ (=to *mustakberoon*, in previous *Ayah*).

لَا جَرَمَ أَنْ اللَّهُ يَعْلَمَ مَا يُسْرُونَ وَمَا يُعْلِنُونَ إِنَّهُ لَا يُحِبُّ الْمُسْتَكْبِرِينَ ﴿٢٣﴾

24. And if (had been) said for them what descended yourⁿ Lord; said they^z: the firsts' (ancients') fables.

وَإِذَا قِيلَ لَهُمْ مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا
أَسْطِيرُ الْأَوَّلِينَ ﴿٢٤﴾

25. To bear they^z their *awzara*²⁸ (ill-burdens/sins/offenses) complete^w The *Qeyamatey's*^w (Judgment's) Day and of *awzara* whom^r mislead [them they^z] by other than knowledge; lo, fouled what *yazzerona* (ill-burden they^z).

لِيَحْمِلُوا أَوْزَارَهُمْ كَامِلَةً يَوْمَ الْقِيَمَةِ
وَمِنْ أَوْزَارِ الَّذِينَ يُضِلُّونَهُمْ بِغَيْرِ
عِلْمٍ أَلَا سَاءَ مَا يَزِرُونَ ﴿٢٥﴾

26. *Qad* (already and affirmatively) connived who^r of before them, then *ata*²⁹ (uprooted and destroyed) Allah their *bon'yana*^x (fixed-and-aggrandized build)^x from the bases, so tumbled on them the roof from above them

قَدْ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ فَأَتَى اللَّهُ
بُنْيَنَهُمْ مِنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ

²² Although the word “يَخْلُقُونَ” is a *present* tense but the reference is intended for the *past*! However, the Arabic language, being topped by The Qur'an, by way of *elegance and eloquence*, numerous uses the *present* to refer to the *past* or uses the *past* to refer to the *present*!

²³ The word “أَحْيَاءَ” is *subjective, masculine, plural noun*! It means: *they who are alive*! The word “quicks” mean “أَحْيَاءَ”, in the phrase “The quick and the dead,” see the updated *Merriam Webster's Dictionary*!

²⁴ The word “ayyana” = “أَيَّانَ” really is “أَيَّ أَوَانٍ أَوْ أَيَّ حِينٍ,” but with *reverence and magnanimity* for whatever “أَيَّانَ” was used for! See *معجم النحو* is *which period, a specific and important (momentous) occurrence happen*!

²⁵ The word “mustakbereen” = “مُسْتَكْبِرِينَ” does *not* have an exact English equivalent *per se*! It is *plural, masculine, subjective noun*, meaning: *they who disdain others and are affirmably self-exalters and arrogating self-pridefulness*. Hence, we transliterate and parenthetically explain!

²⁶ The word “لا جرم” means *inevitable-rightly*! See *التاج*! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

²⁷ The word “mustakbereen” = “مُسْتَكْبِرِينَ” i.e. see footnote 2667 above!

²⁸ The word *awzar* = plural of “وَزْرٌ” = *we'zr*, means: *heavy: burden/sin/offense*! Translated parenthetically here as “heavy: burden/sin/offense” as it is a *heavy: burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for the “وَزِيرٌ” = *vizier* because he carries the heavy burden of the King to administer the affairs charged to him. And the vizier's responsibility is so enormous that if he makes a mistake, intended or not, it could be *fatal* to him and others! Thus, I chose to further qualify “burden” by the word “ill” as such qualification *really and truly best approximate* the *seriousness* of such a burden in reference! See *اللسان*

²⁹ The word “أَتَى” = in such sentence-construct means is an Arabic *tongue* expression meaning: “uprooted” and destroyed! See *اللسان*!

and *ata* (came to) them the torment from whence not perceive they^z.

السَّقْفُ مِنْ فَوْقِهِمْ وَأَتْنَهُمُ الْعَذَابُ
مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٦٦﴾

27. Afterwards The *Qeyamatey's*^w (Judgment's) Day^x [He] disgraces them and says [He]: where (are) My partners whom^x you^c were mutually contending in them; said who^r *oto* (had been accorded/given they^z) the knowledge: verily the ignominy today and the ill (are) over the disbelievers.

ثُمَّ يَوْمَ الْقِيَمَةِ يَخْزِيهِمْ وَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنْتُمْ تُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ إِنَّ الْخِزْيَ الْيَوْمَ وَالسُّوءَ عَلَى الْكَافِرِينَ ﴿٦٧﴾

28. Whom^r *tatawaffa* (while dying receive) them the angels (while being) *dba'lemey*³⁰ (he-they injustice-doers) (to) their selves^w then they^z cast the *salama* (submission/reconciliation/-peace): not we were working of an ill, *bala*³¹ (certainly-not), verily Allah (is) Omniscient by what you^c were working.

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ فَأَلْقَوْا السَّلَامَ مَا كُنَّا نَعْمَلُ مِنْ سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٨﴾

29. So let-enter you^z Hell's^w doors, immortals you^z (are) in it^w; so surely wretched the *mathwa*³² (forced: long-term-/semi-permanent-abode) (of) the *mutakabberena*³³ (haughtiness-practicers)).

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فُلَيْسَ مَتَوًى الْمُتَكَبِّرِينَ ﴿٦٩﴾

30. And (had been) said for whom^r *ettaqaw* (they^x reverentially guarded not to displease Allah) what yourⁿ Lord descended; said they^z: *khayran* (mercy/goodness/desirables-/provision/rain), for whom^r *abasano* (they^z: rendered meritorious-deeds) in this^w world^w *hasanaton*^w (a meritorious-deed)^w; and surely the Hereafter's^w home^w (is) *kharon* (superior/worthier) and surely *ne'ama* (most excellent) (is) the *muttaqeena's* (reverentialguarders' against Allah's displeasure)'s home^w.

وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلْ رَبُّكُمْ قَالُوا خَيْرًا لِلَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَلَدَارُ الْآخِرَةِ خَيْرٌ وَلَنِعْمَ دَارُ الْمُتَّقِينَ ﴿٧٠﴾

31. *Adnen's* (Eden's)³⁴ Paradises^w enter it^w they^z run^w from under it^w the rivers; for them in it^w whatever³⁵ they^z will; like *tha'leka* (he-that-afar-it/thai) requites Allah the *muttaqeena* (reverential guarders against Allah's displeasure).

جَنَّتُ عَدْنٍ يَدْخُلُونَهَا يُجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُمْ فِيهَا مَا يَشَاءُونَ كَذَلِكَ يَجْزِي اللَّهُ الْمُتَّقِينَ ﴿٧١﴾

³⁰ See the *Lexicon* attached to this Translation for “ظالم”=“فاعل الظلم”=“injustice-doer” and “ظلم”=“wronged”!

³¹ The word “bala”=“indeed-not” is absolutely not synonymous to “yes”=“نعم,” see footnote 196 or the *Lexicon* attached to this Translation for more elaboration!

³² In “اللسان” “متوى”=“هك” and “متوى” in The Qur'an overwhelmingly is joined with Hell! So, whoever is in the “متوى” is there by force of his/her circumstances and not by his/her choice *per se*! So, *mathwa*-abode is an obligatory one and so “forced: long-term/semi-permanent-abode” seems to me rather appropriate!

³³ There is no noun in English for “متكبر”=“who is prideful/haughty”! To make a noun=“haughtiness-practicers”!

³⁴ The word “عدن” is unlike the Biblical concept of being the garden of first home of Adam and Eve! But the “عدن” is center of Paradise! According to Abdullah Ibn Omar, “عدن” is a palace in Paradise enters it except a prophet, *seddique*, or a martyr!

³⁵ The particle “ما” is “إسم أو أداة شرط”=“conditional noun/particle; or “إسم موصول”=“connective noun meaning that which”! See *إعراب القرآن*, *لمحمود صافي*! *الذر المصون*، *لـ احمد الحلب*

32. Whom^r *tatawaffa* (*while dying receive*) them the angels (*all being*) good, say they^z: peace (*be*) on you^b let-enter you^z the Paradise^w by what you^c were working.

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ طَيِّبِينَ يَقُولُونَ سَلَامٌ عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣٢﴾

33. Do they^z wait except that *ta'teya*^w (*descend/ come*)^w (*to*) them the angels^x; or *ya'teya*^x your^t Lord's command^x; like *tha'leka* (*he-that-afar-it/ that*) did who^r of before them and not wronged³⁶ them Allah; [and] but they^z were wronging (*to*) their selves^w.

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ أَمْرٌ رَبِّكَ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٣﴾

34. So betided them misdeeds^w (*of*) what worked they^z, and *haqa* (*deservedly besieged*) [by] them what they^z were by it^x *yastah'zeona* (*affirmably-jesting they*^z).

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٣٤﴾

35. And said who^r they^z partnered (*deities with Allah*): had Allah willed neither we worshipped of lesser than/without Him of a thing, we and nor our fathers and nor forbad we of lesser than/without Him of a thing; like *tha'leka* (*he-that-afar-it/ that*) did who^r (*were*) of before them; so is on the messengers except the announcement, the manifester.

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ دُونِهِ مِنْ شَيْءٍ كَذَلِكَ فَعَلَ الَّذِينَ مِنْ قَبْلِهِمْ فَهَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٥﴾

36. And *laqad* (*verily, already and affirmatively*) We missioned³⁷ in every *Ummaten*^w (*people/ community*)^w a messenger that let-worship you^z Allah and let avoid you^z the *Ttagboot* (*devil/ tyrant/ rules of irreligious man-made system*); so of them whom^p Allah had guided-aright and of them whom^p righted³⁸ on him the misguidance^w; so let-tread you^z in the land^w/Earth^w; then let-see you^z how [was^x] consequence^w (*of*) the deniers^x.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ وَمِنْهُمْ مَنْ حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿٣٦﴾

37. *En(if)* [*you*s] hanker over their aright-guidance, so verily Allah not guides-aright whom^p [*He/ he*]³⁹ misleads and not for them of *na'ssereena* (*iterative succorers*).

إِنْ تَحْرِصْ عَلَى هُدَاهُمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٣٧﴾

38. And *aqsamo* (*they*^z *oathed*) by Allah *jabda* (*ultimate*) their *ayma'ne* (*oaths*) not resurrects⁴⁰ Allah whom^p [*he*]

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا

³⁶ See footnote 2768 above regarding “إِظَالَمَ”=“فاعِل الظلم”

³⁷ The word “بَعَثَ” carries several meanings, among them: *sent, missioned, resurrected, awoken, and prompted*

³⁸ The word “righted” is *feminized*, because it's in reference to “misguidance” which is a *feminine gender* in Arabic!

³⁹ The word “يُضِلُّ”= “misleads,” in Arabic it gives the sense of “يُضِلُّ نَفْسَهُ أَوْ غَيْرَهُ” similarly “misleads” either *himself* or *others*! Whereas the word: “strays” suggests *self straying*! Also, the *hidden* pronoun in *يُضِلُّ* can also refer to Allah, [*He*]! See *القرطبي*!

⁴⁰ See footnote 2841 above regarding *sent*!

dies; *bala*⁴¹ (*certainly-not*), a promise on Him (*absolute*)-right⁴²; [and,] but most the mankind not know.

يَبْعَثُ اللَّهُ مَن يَمُوتُ ۚ بَلَىٰ وَعْدًا عَلَيْهِ حَقًّا وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٨﴾

39. To manifest [*He*] for them (*that*) which^x they^z differ in it^x and to know they^z who^r disbelieved they^z that they were liars.

لِيَبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَيُعْلِمَ الَّذِينَ كَفَرُوا أَنَّهُمْ كَانُوا كَذِبِينَ ﴿٦٩﴾

40. Verily only Our say for a thing^x *edha* (*when/if*) We wanted it^x that We say for it^x: let-be [*you*^s] so [*it*^x] is.

إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَن نَّقُولَ لَهُ كُنْ فَيَكُونُ ﴿٧٠﴾

41. And who^r emigrated they^z in (*the cause of*) Allah from after what (*had been*) wronged⁴³ they^z assuredly⁴⁴ *nobanwe'a* ([*We*] *deservedly ensconce*) them in the world^w a *hasanatan*^w (*meritorious-deed*)^w and surely the Hereafter's^w remuneration (*is*) bigger, if they^z were (*to*) know.

وَالَّذِينَ هَاجَرُوا فِي اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَبْوِّنَّهُمْ فِي الدُّنْيَا حَسَنَةً وَلَا جُزْءَ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٧١﴾

42. Who^r *ssabaro* (*they held on patiently*) and on their Lord they^z trust.

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٧٢﴾

43. And not We sent [of] before you^s except men [*We*] reveal⁴⁵ to them, so let-ask you^z the *Thekre's* (*The Qur'an's/he Book's*) folks^w *en* (*if*) you^c were, not knowing.

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجُلًا نُوحِيَ إِلَيْهِمْ فَسَئَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٧٣﴾

44. By the evidences^w and the writs and We descended to you^s the *Thekra* (*The Qur'an*) to [*you*^s] manifest for the mankind what *nozžela* (*had been iteratively descended*) to them, and *la'alla* (*craving currently unavailable deed that-/perhaps*) they *yatafakkarona* (*iteratively cerebrated they*).

بِالْبَيِّنَاتِ وَالزُّبُرِ ۚ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٧٤﴾

45. Had then secured (*their selves*) who^r connived they^z the *sayye'aa'te*^w (*demeritorious-deeds*)^w that Allah implodes by them the Earth^w or *ya'ateya*^x (*betides/eventuates over*)^x them the torment from whence not perceive they^z.

أَفَأَمِنَ الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَن يَخْسِفَ اللَّهُ بِهِمُ الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴿٧٥﴾

⁴¹ The word "*bala*"= "*certainly-not*" is absolutely *not* synonymous to "yes"= "*نعم*," see the *Lexicon* attached to this Translation for more elaboration!

⁴² The Arabic text says: "*حق*," not "*حق*," i.e. the word "*حق*"= absolute objective noun, used for *strengthening*; indicating that such a right, and Allah knows best, is an *emphatic* right. See *إعراب القرآن، لمحمود صافي*

⁴³ See the *Lexicon* attached to this Translation for "*ظالم*"= "*فاعل الظلم*"= "*injustice-doer*" and "*أظلم*"= "*wronger!*"

⁴⁴ The "*ل*" in "*لَنَبْوِّنَّهُمْ*" is a *juratory* "*القسم*" "*ل*"= "*ل*" amounting to= "*التأكيد*," i.e. *affirmation*, expressed by "*assuredly!*"

⁴⁵ The word "*نوحى*" is rooted in "*وحي أو أوحى*" which denotes at least *six* diverse meanings, *all* for communicating: *gestured*, *wrote*, *messaged*, *inspired*, *whispered*, *one cast to another* (e.g.: a *commanded*)! And "*الوحي*" is *fire* or *king*! See *اللسان*!

46. Or [He] takes (*punishes*) them in their transpose,⁴⁶ so not they (*are*) surely enfeeblers.

أَوْ يَأْخُذْهُمْ فِي ثَقَلِبِهِمْ فَمَا هُمْ
بِمُعْجِزِينَ ﴿٤٦﴾

47. Or [He] takes them on *takhawofen*⁴⁷ (*reducing by: gradual diminution at the extremities, or causing death to their notables*), so verily yourⁿ Lord (*is*) surely Ra'oofon⁴⁸ (*iteratively Forbearer/ Clement*) Raheemon (*iterative mercy Giver*).

أَوْ يَأْخُذْهُمْ عَلَىٰ تَخَوُّفٍ فَإِنَّ رَبَّكُمْ
لَرَءُوفٌ رَّحِيمٌ ﴿٤٧﴾

48. Have [and]⁴⁹ not they^z seen to what created Allah of a thing; shading its^x shadow a'n (*off*) the right and the lefts *sujjaddan*⁵⁰ (*they are in kowtowing manner*) for Allah while they (*are*) *dakheroona* (*they who became contemptible or of no significance*).

أَوَلَمْ يَرَوْا إِلَىٰ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ
يَتَفَيَّؤُا ظِلَالُهُ عَنِ الْيَمِينِ وَالْشَّمَائِلِ
سُجَّدًا لِلَّهِ وَهُمْ دَاخِرُونَ ﴿٤٨﴾

49. And for Allah kowtow what (*are*) in the Heavens^w and what (*are*) in the Earth^w of a *dabba'ten*⁵¹ (*she-moving-creature*), and the angels while they not *yestakberoona*⁵² (*they^z affirm their prideful haughtiness*).

وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا
يَسْتَكْبِرُونَ ﴿٤٩﴾

50. They^z fear/know⁵³ their Lord from above them and they^z do whatever they^z (*are being*) commanded.

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ
مَا يُؤْمَرُونَ ﴿٥٠﴾

51. And said Allah let-not *tattakbetho*⁵⁴ (*you^z take and presume*) two *elabs* (*deities*), verily only He (*is*) One *Elabon*, so *eyyaya*⁵⁵ (*indeed particularizing Me*) solet-you^z dread [Me].

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ
أَتَيْنِ إِنَّمَا هُوَ إِلَهُ وَاحِدٌ فَلْيَنبِئْ
فَارْهَبُونِ ﴿٥١﴾

52. And for Him what (*are*) in the Heavens^w and the Earth^w; and for Him the religion⁵⁶ *wasseban* (*ever-lastingly*); do then other than Allah *tattaqoona* (*you^z*

وَلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَلَهُ
الدِّينُ وَاصْبَا أَفْغَيْرَ اللَّهِ تَتَّقُونَ ﴿٥٢﴾

⁴⁶ The word “ثَقَلِبِهِمْ” = “their transpose,” means their *betaking* themselves *uninhibitedly moving*!

⁴⁷ Reducing by: *frightening by gradual decrease from the protective* means at the *greatest* or *utmost* notables!

⁴⁸ The word “رُءُوفٌ” of “الرَّافَةُ” which is more *intensive* than “الرحمة,” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافَةُ” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. clemency. Hence, “الرَّافَةُ” is a *protective-mercy* = clemency; and “رُءُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See اللتاج!

⁴⁹ The Arabic interrogative-castigatory particle “أولم” (implying negation) is made up of *three parts* ((و)، (لم)، (أ)) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an *interrogative* particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this *Translation* for more elaboration!

⁵⁰ The word “سُجَّدًا” = “*sujjaddan*” is an *adverbial* construct, and there is *no* English equivalent, so I chose *transliteration* and parenthetical expression (*in a kowtowing manner they*)!

⁵¹ For lack of a better term I chose a “*she-moving-creature*” for “دَابَّةٌ,” as a simple “*she-creature*” (alone) will *not* do, because a “rock” is a “*she-creature*” but it does not have *apparent motility*!

⁵² See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

⁵³ Linguistically the word “خَافَ” carries *dual* meanings: (1) *fear* and (2) *know*! Both meanings could apply!

⁵⁴ The word “تَتَّخِذُ” from “الِاتِّخَاذُ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ” as stated in لِسَانِ الْعَرَبِ; therefore, “تَتَّخِذُ” is always *taking and making/ presuming some-thing* of what was taken! Thus, it is *not* just the mere *taking*!

⁵⁵ The word “إِيَّاهُ” = “إِدَاةُ تَوْكِيدٍ لِمُضْمِرٍ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*!

⁵⁶ The word “religion” = “الدين” means the *whole criteria* of the *prescriptions and proscriptions* of the religion!

reverentially guard not to displease Allah).

53. And what (*is*) by you^b of a boon^{w57} so (*it^w is*) from Allah; afterwards if touched/betided you^b the harm then to Him you^z louden.

وَمَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللَّهِ ثُمَّ إِذَا مَسَّكُمُ الضُّرُّ فَإِلَيْهِ تَجْأَرُونَ ﴿٥٣﴾

54. Afterwards if [He] doffed the harm off you^b *edha* (*suddenly/whereas*) a team of you^b by their Lord they^z partner (*other deities*).

ثُمَّ إِذَا كُشِفَ الضُّرُّ عَنْكُمْ إِذَا فَرِيقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٥٤﴾

55. To (*be*) ungrateful⁵⁸/disbelieve they^z by what *aa'tayna* (*We accorded/gave*) them; so *tamatta'a* (*let-relish the transitory delight*) you^z so will know you^z.

لِيَكْفُرُوا بِمَا ءَاتَيْنَاهُمْ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٥٥﴾

56. And they^z make for what not know they^z a lot of what *razaqna* (*We provided/allotted*) them; *ta-Allah*⁵⁹ (*by Allah*) surely assuredly⁶⁰ (*shall be*) asked you^z *amma* (*regarding*) what were you^c *taftarona* (*you^z craft a lie for fraudulent end*).

وَيَجْعَلُونَ لِمَا لَا يَعْلَمُونَ نَصِيبًا مِّمَّا رَزَقْنَاهُمْ تَاللَّهِ لَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَفْتَرُونَ ﴿٥٦﴾

57. And they^z make for Allah the daughters *subhana*⁶¹ (*Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of*) Him; and for them what they^z desire.

وَيَجْعَلُونَ لِلَّهِ الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ ﴿٥٧﴾

58. And if *bushshera*⁶² (*had been told pleasant tidings*) an *abado* (*lone/any-one*) (*of*) them, by a female remained his face blackened⁶³ while he (*is*) *kadbeemon*⁶⁴ (*unrelentingly suppressor of his grief*).

وَإِذَا بُشِّرَ أَحَدُهُم بِالْأُنثَىٰ ظَلَّ وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿٥٨﴾

59. Mutually veils⁶⁵ [*he*] from the people of ill of what *bushshera* (*he had been told pleasant tidings*) [*by it^x*], does-/should [*he*] hold it^x on a humiliation or [*he*] buries it^x in the *tora* (*be/crushed sand*); Lo! Fouled what they^z rule.

يَتَوَارَىٰ مِنَ الْقَوْمِ مِن سُوءِ مَا بُشِّرَ بِمِ أَيْمُسْكُهُ عَلَىٰ هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ ﴿٥٩﴾

60. For whom^r not believe they^z by the Hereafter^w (*is*)

لِلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلٌ

⁵⁷ See the *Lexicon* attached to this Translation for “*ne’amali*” (“*boon*”)!

⁵⁸ The “*كفر*” has several meanings: (1) disbelieved, (2) rejected, (3) was ungrateful, or thankless!

⁵⁹ The word “*ta-Allah*” is made up of *two distinct* components: the “*ta*”= “*ت*” and “*Allah*!” The “*ta*” is “*ت*” = “*القسم*” = a “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allah*” is “*Allah*” grammatically inflected because of the *prepositional genitive particle* “*ta*”

⁶⁰ The “*ل*” in “*لن*” is a *juratory* “*ل*” = “*ل*” amounting to= “*التأكيد*,” i.e. *affirmation*, expressed by “*assuredly*”!

⁶¹ The word “*subhana*”= “*سبحانه*” has *no* English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*ho*”= “*Him*!” Wherever the word “*subhana*,” or its *associates/inflections* (such as “*سبحان*” or “*سبحانك*”) occur all are associated with the *divine uniqueness* of Allah, doing *stupendous work* that Allah and Allah alone can do, thus deserving the *utmost solemn consecration* for His *divine uniqueness*! So, we can render “*subhana*”= “*سبحان*” concept by saying: *Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him*!

⁶² See the *Lexicon* attached to this Translation for *bashshara*/*youbashsharo*/*mubasheron*= *أُبَشِّرُ/يُبَشِّرُ/مُبَشِّرٌ*

⁶³ The expression “*face blackened*” is an Arabic *tongue* expression meaning: appear on the face signs of displeasure and shame, or distress!

⁶⁴ See the *Lexicon* to this Translation for “*كظيم*” and its explanation.

⁶⁵ The word “*تواري*” in “*استتر وراء حاجب*”= “*تواري*” i.e. *veiled*! And *veiled*= covered with a veil or concealed behind a cover! See *الهادي*!

the ill parable/example; and for Allah (*is*) the parable/example the highest, and He (*is*) The Mighty The Hakeemo⁶⁶ (*infinite bekmal*⁶⁷ Possessor).

الْأَسْوَىٰ ۖ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٦﴾

61. And had/if⁶⁸ Allah *you'aakbetho*⁶⁹ (*retributively-punishes*) the mankind by their injustice, [He] (*would have*) not left on it^w (*the Earth* ^w) of a *dabba'ten*⁷⁰ (*she-moving-creature*); but [He] defers them to *ajalen*⁷¹ (*term-limit*) *musamma*⁷² (*that which is designated and/or named*); so if came their *ajalo* (*term-limit*), neither slacken⁷³ they^z tarrying hour^w nor *yastaq'demo* (*affirmably advance*) they^z.

وَلَوْ يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۖ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَفْخِرُونَ سَاعَةً ۚ وَلَا يَسْتَقْدِمُونَ ﴿٦٧﴾

62. And they^z make for Allah what they^z dislike and describe their tongues the lying; that for them the *busna*⁷⁴ (*excellent result*); *la'jaram*⁷⁵ (*inevitably-right*) that for them The Fire^w and that they *mufratton*⁷⁶ (*are made vanguards in it*^w).

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَتَصِفُ أَلْسِنَتُهُمُ الْكَذِبَ أَنَّ لَهُمُ الْحُسْنَىٰ لَا جَرَمَ أَنَّ لَهُمُ النَّارَ وَأَنَّهُمْ مُّفْرَطُونَ ﴿٦٨﴾

63. *Ta-Allahay*⁷⁷ (*by Allah*) *laqad* (*verily, already and affirmatively*) We sent to *Umamem*^w (*nations/communities*)^w of before you^b; then adorned for them the Satan their works, so he (*is*) their *wa'leyo*⁷⁸ (*guardian/alh*) today and for them (*is*) a painful torment.

تَاللَّهِ لَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَلَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٩﴾

64. And not We descended on you^s The Book except to [you^s] manifest for them (*that*) which^x they^z differed in it^x and an a-right-guidance^x and a mercy^w for a believing people.

وَمَا أُنزِلْنَا عَلَيْكَ الْكِتَابَ إِلَّا لِتُبَيِّنَ لَهُمُ الَّذِي اخْتَلَفُوا فِيهِ وَهُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٧٠﴾

65. And Allah descended from the sky^w water^x so [He] quickened by it^x the land^w after its^w death; verily in

وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ فِي ذَٰلِكَ

⁶⁶ See the *Lexicon* attached to this *Translation* for an exposition on the words “الحكيم” and “إحكيم”

⁶⁷ See the *Lexicon* attached to this *Translation* for “bekmal”

⁶⁸ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when”! See *إبن هشام*!

⁶⁹ The word “يؤاخذهم” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*! See *اللسان*! In the *Ayah*: “had Allah retributively-punished the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*!

⁷⁰ For lack of a better term I chose a “she-moving-creature” for “دابة,” as a simple “she-creature” (alone) will *not* do, because a “rock” is a “she-creature” but it does not have *apparent motility*!

⁷¹ The word “الأجل” means *term-limit*, see *اللسان*!

⁷² The word “musamma” is *masculine, singular, subjective noun*, meaning: *that which is designated and/or named*!

⁷³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

⁷⁴ The word “الحسنَى” has more than one meaning in The Qur'an! So in addition to “Paradise” it means the “excellent result,” the most desired result, as in this *Ayah* and Allah knows best! See *التاج*!

⁷⁵ The word “لا جرم” means *inevitably-rightly*! See *التاج*! To make the Arabic “لا” corresponds to the English counterpart “not” the “inevitable” is legitimately modified to “not-avoidable” and “rightly” is of course added to it to complete the meaning! Thus, “لا جرم” = “Not avoidable rightly” = inevitably right!

⁷⁶ That is their *share of torment* in The Fire is *hastened for them* and so they are *made among the firsts* in Hell!

⁷⁷ See footnote 2499 above regarding “*ta Allaha'e*”

⁷⁸ The word “وليهم” in “وليهم” could also mean: a friend!

tha'leka (be-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a listening people.

لَايَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٦﴾

66. And verily for you^b in the *an'aame*^{w79} (cattle/sheep/-goats/and camels)^w surely (is) *ebratan*^w (an instructive-example)^w *nusqeykum*⁸⁰ ([We] avail drink for you^b) of what (is) in [its^x]⁸¹ bellies, from betwixt excretion and blood, milk pure, palatable for the drinkers.

وَأَنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً ۚ نُسْقِيكُمْ مِمَّا فِي بُطُونِهِمْ مِنْ بَيْنِ فَرْثٍ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ ﴿٦٦﴾

67. And of the *thamara'te*^w (trees/plant crops/fruits)^w (of) the date-palms^w and grapes⁸² *tattakbethona*⁸³ (you^z take and make) of it^x an intoxicant and a *rez'qan*^x (victuals for sustenance)^x *hasanan* (ultimate meritorious victual); verily in *thaleka* (be-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a cerebrating people.

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٧﴾

68. And [revealed]⁸⁴ your^t Lord to the bees^w that *ittakbethee*⁸⁵ (let-take and make you^y) of the mountains^x houses and of the trees^w and of what they^z trellis.

وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٨﴾

69. Afterwards let-eat^y you^y of all the *thamara'te*^w (trees/plant crops/fruits)^w then let-trail^y you^y your^y Lord's paths humbly/submissively; issues from its^w bellies a drink^x different (are) its^x [the] hues^x in it^x (is) a cure for the mankind; verily in *tha'leka* (be-that-afar-it/that) surely (is) an *Aya'tan*^w (miracle/sign/proof) for a people *yatafakkarona* (iteratively cerebrating they^z).

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا ۚ تَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَنُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٦٩﴾

70. And Allah created you^b; afterwards *yatawaffa* ([He] fully receives you^b while dead/dying); and of you^b who^p *youraddo* ([he] is to be reverted) to meanest (of) the age, as-to not know [he] after (his) knowledge a thing; verily Allah (is) Omniscient, Omnipotent.

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَفَّاكُمْ وَمِنْكُمْ مَنْ يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لَكُمْ لَا يَعْلَمُ بَعْدَ عِلْمٍ شَيْئًا ۚ إِنَّ اللَّهَ عَلِيمٌ قَدِيرٌ ﴿٧٠﴾

⁷⁹ The word “the *an'am*” = “الأنعام” or “*neam*” “تعم” means those animals that have cloven hoof (foot) and an udder, such as the camel, the cow, the sheep, the goat, etc. In Arabic: “كل ذي خلف وظلف” = cattle, sheep, goats, and camels!

⁸⁰ The word “*nusqeykum*” rooted in “أسقى” and not “اسقى” And “أسقى” means *availed* (liquid) for drinking! See الراغب!

⁸¹ The pronoun “هـ” in “بطونه” refers to a masculine, plural, subjective noun! The “milk” comes from the females only! So it comes from “some” of the “الأنعام” And the “some” is masculine, plural noun, thus “its^x”

⁸² Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as “الكرم”, never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to “العنب” as “الكرم”, because surely the “الكرم” is the Muslim! And in another narration: verily only that “الكرم” is the heart of the believer! See انزهة المتقين؛ شرح رياض الصالحين Refer to the attached list of References!

⁸³ The word “*ittak*” from “إِتَّخَذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

⁸⁴ The word “أَوْحَى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded)! And “الوحي” is fire or king! See اللسان!

⁸⁵ The word “*ittak*” from “إِتَّخَذَ” which is “إِفْتَعَالٌ” for “الِاتِّخَاذُ”, as stated in لسان العرب; therefore, “إِتَّخَذَ” is always taking and making something of what was taken! Thus, it is not just the mere taking!

71. And Allah favored some (of) you^b above some in the provision^x; so not whom^r (*had been*) favored they^z, (*are*) surely *ra'ddey* (*forthwith-returning they*)⁸⁶ their provision^x over (to) whom^r possessed their *ayma'ne* (*right-hands*)^w (*i.e. their slaves*), so they (*are*) in it^x coequal; is then by Allah's boon^{w86} reject they^z.

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَى بَعْضٍ فِي
الرِّزْقِ فَمَا الَّذِينَ فُضِّلُوا بِرَأْدِي
رِزْقِهِمْ عَلَى مَا مَلَكَتْ أَيْمَانُهُمْ
فَهُمْ فِيهِ سَوَاءٌ أَفَبِنِعْمَةِ اللَّهِ
تَجْحَدُونَ ﴿٧١﴾

72. And Allah made for you^b of yourⁿ selves^w spouses^w (*wives*); and [He] made for you^b of yourⁿ spouses^w sons and grandchildren; and [He] provided you^b of the goodies^{w87}; do then by the falsehood^x they^z believe; and by Allah's boon^{w88} they^z disbelieve-/deny/reject.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا
وَجَعَلَ لَكُمْ مِنْ أَزْوَاجِكُمْ بَنِينَ
وَحَفَدَةً وَرَزَقَكُمْ مِنَ الطَّيِّبَاتِ
أَفَبِلَبَطِلٍ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ هُمْ
يَكْفُرُونَ ﴿٧٢﴾

73. And they^z worship of lesser than/without Allah what not possesses for them a *rez'qan*^x (*provision*)^x from the Heavens^w and the Earth^w a thing, and they^z cannot (*i.e. not possible for them to do*).

وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ
لَهُمْ رِزْقًا مِنَ السَّمَوَاتِ وَالْأَرْضِ
شَيْئًا وَلَا يَسْتَطِيعُونَ ﴿٧٣﴾

74. So let-not strike you^z for Allah the parables/-examples; verily Allah knows and you^f know not.

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنَّ اللَّهَ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٧٤﴾

75. Struck Allah a parable/example: an *abdan*⁸⁹ (*slave*) *mamlukan*⁹⁰ (*he who is being-owned*), not [he] strengthens over any-thing; and whom^p *raz'qna* (*We gave victuals for sustenance to*)^x him from Us a *rez'qan*^x (*victuals for sustenance*)^x *hasanan* (*ultimate meritorious victual*), so he expends from it^x secretly and overtly; do they^z level/even; the praise (*is*) for Allah, rather most (of) them not know.

ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا
يُقَدِّرُ عَلَى شَيْءٍ وَمَنْ رَزَقْنَاهُ مِنْ رِزْقِنَا
حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَجَهْرًا
هَلْ يَسْتَوُونَ الْحَمْدُ لِلَّهِ بَلْ
أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٧٥﴾

76. And struck Allah a parable/example: twain-men, an *abado*⁹¹ (*lone/any-one*) (of) them both (*is*) *abkamo* (*born mute*), not [he] strengthens over any-thing, while he (*is*) a burden on his lord, everywhen [he] directs him not *ya'atee* ([he] produces) by a *kbayren* (*goodness/desirable-/worthiness*); is he level/even and who^p [he] commands by the justice while he (*is*) on *Sseratten* (*road/way*) straight.

وَضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أَحَدُهُمَا
أَبْكَمُ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ
كُلٌّ عَلَىٰ مَوْلَاهُ أَيْنَمَا يُوَجِّهْهُ لَا
يَأْتِ بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ
يَأْمُرُ بِالْعَدْلِ وَهُوَ عَلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٧٦﴾

77. And for Allah the Heavens'^w and the Earth's^w invisible and not The Hour's^w command^x except

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَمَا
أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ

⁸⁶ See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”)!

⁸⁷ The word “طيبات” = “goodies” = “goodies, w” = a feminine gender means anything delectable and legitimate!

⁸⁸ See the *Lexicon* attached to this Translation for “*ne'amal*” (“boon”)!

⁸⁹ The word “*abdan*” = “slave,” the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

⁹⁰ The word “*mamlukan*” = “مملوكا” is an adjective for a masculine singular! There is no English equivalent for it!

⁹¹ See the *Lexicon* attached to this Translation regarding “الحد”!

like the sight's glance or it^x (is) nearer; verily Allah over every-thing (is) Omnipotent.

أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٨﴾

78. And Allah *akbraja* ([He] produced/emerged) you^b from yourⁿ mothers' bellies, not knowing you^z a thing; and [He] made for you^b the hearing and the sights / insights and the *afedata* (keen-preoccupation of the hearts) *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank they^z.

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٩﴾

79. Have not they^z seen to the birds^w, *musakharaten*⁹² (that are they: driven/subjectable beings) in the sky's^w atmosphere; not holds them^{w93} except Allah; verily in *tha'leka* (be-that-afar-it/that) surely (are) *Aya'ten*^w (miracles/signs/proofs) for a believing people.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوِّ السَّمَاءِ مَا يُمْسِكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٠﴾

80. And Allah made for you^b of yourⁿ houses a repose-/dwelling, and [He] made for you^b of the *an'ame's*^w (cattle/sheep/goats/and camels)'s^w hides houses, *tastakheffona*⁹⁴ (affirmably-lighten you^z) it^w (on) yourⁿ travel-day and yourⁿ encampment-day; and of its^w wool and its^w fur and its^w hair furniture and *mata'an*⁹⁵ (chattel/ things for utility) to a while.

وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ سَكَنًا وَجَعَلَ لَكُمْ مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثْنَا وَمَتْنًا إِلَى حِينٍ ﴿٨١﴾

81. And Allah made for you^b of what [He] created shadows; and [He] made for you^b of the mountains coverts^x; and [He] made for you^b *sarabeela* (raiments/mail), protecting you^b from the heat, and *sarabeela* protecting you^b from yourⁿ *ba'sa* (warfare); like *tha'leka* (be-that-afar-it/that) [He] concludes on you^b His boon,^{w96} *la'alla* (craving currently unavailable deed that/ perhaps) you^b *toslemoona* (you^x submit/ you^x be Muslims).

وَاللَّهُ جَعَلَ لَكُمْ مِنْ مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ تَقِيكُمُ الْحَرَّ وَسَرَابِيلَ تَقِيكُمُ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُونَ ﴿٨٢﴾

82. So *en(if)* diverted they^z then verily only on you^g (is) the announcement^x the manifester.

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ الْمُبِينُ ﴿٨٣﴾

83. They^z know Allah's boon^{w97}; afterwards they^z repudiate⁹⁸ it^w; and most of them (are) the disbelievers.

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا وَأَكْثَرُهُمُ الْكَافِرُونَ ﴿٨٤﴾

⁹² The word "*musakharaten*" is plural, objective noun, meaning they that are driven, subjectable beings, for which there is no English equivalent, as almost always for objective nouns!

⁹³ The expression "[she-them]" is to reflect the Arabic "هن" in the word "يُمسكهن" which is in the feminine format, referring to the birds! And the "birds" is a "جمع تكسير" = "broken plural!"

⁹⁴ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁹⁵ The word "متاع" = "*mata'an*" has many meanings, among them: furnishings, chattel, things for utility! See the *Lexicon* attached to this Translation for more elaboration!

⁹⁶ See the *Lexicon* attached to this Translation for "*ne'amali*" ("boon")!

⁹⁷ Ibid!

⁹⁸ That is in the sense of reject or refuse to recognize it!

84. And day resurrect⁹⁹ [We] from every Ummaten^w (people, generation)^w sha'beedan (witnesser/testifier), afterwards not (to be) permitted for whom^r disbelieved they^z nor(are)theyyousta'ataba(to be sought to apologize) they^z.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِينَ كَفَرُوا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٨٤﴾

85. And if saw they^z who^r dhalamo¹⁰⁰ (they^z wronged) the torment then not lightened a'n (off) them and nor they (are) to be reprieved.

وَإِذَا رَأَى الَّذِينَ ظَلَمُوا الْعَذَابَ فَلَا تُخَفَّفُ عَنْهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٨٥﴾

86. And if saw they^z who^r partnered (deities with Allah) they^z their partners said they^z: (O), our Lord those, (are) our partners whom^r we were invoking of lesser than/without You^g; so they^z cast to them [the] say: verily you^b surely (are) liars.

وَإِذَا رَأَى الَّذِينَ أَشْرَكُوا شُرَكَاءَهُمْ قَالُوا رَبَّنَا هَؤُلَاءِ شُرَكَائُنَا الَّذِينَ كُنَّا نَدْعُوا مِنْ دُونِكَ فَأَلْقَوْا إِلَيْهِمُ الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٦﴾

87. And cast they^z to Allah then-day the salama (submission/reconciliation/peace) and strayed a'n (off) them what they^z were yaftarona (they^z craft a lie for fraudulent end).

وَأَلْقَوْا إِلَى اللَّهِ يَوْمَئِذٍ السَّلَمَ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٨٧﴾

88. Who^r disbelieved they^z and repelled they^z a'n (off) Allah's path We augmented them a torment above the torment by what they^z were corrupting.

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ زِدْنَاهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٨﴾

89. And day [We] resurrect¹⁰¹ in each Ummaten^w (community/people)^w sha'beedan (iterative witnesser/testifier) on them of their selves^w and We came by you^g sha'beedan on these; and nazzalna (We repetitively descended) on you^g The Book, an exposition/elucidation for everything and an aright-guidance^x and a mercy^w and a bushra (pleasing-tiding)¹⁰² for the Muslims.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

90. Verily Allah commands: by the justice, and the benevolence, and eta'e (giving) the kin's possessors; and forbids [He] a'n (regarding) the profanity^{w103} and the munkar^{re104} (rationally objectionable or Sharey'ah prohibited deed) and the baghya (envy/selfish: excessiveness/transgression), [He] exhorts¹⁰⁵ you^b la'alla (craving currently unavailable deed that/perhaps) you^b reminisce you^z.

﴿٩٠﴾ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

⁹⁹ The word “نَبْعَثُ” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

¹⁰⁰ See the Lexicon attached to this Translation for “ظالم”=“فاعل الظلم”= “injustice-doer” and “ظلم”= “wronged!”

¹⁰¹ See the Lexicon attached to this Translation regarding send!

¹⁰² See the Lexicon attached to this Translation for bashashara/youbashsharo/mubasheron=بُشْرًا يُبَشِّرُ مُبَشِّرًا

¹⁰³ The Arabic word used is “الفحشاء”, the noun of “إفحشاء”. See التاج! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

¹⁰⁴ See the Lexicon attached to this Translation for this rather important word!

¹⁰⁵ The word “يعظكم” rooted in “عَظَّ”=“exhorted” or “admonished,” and “موعظة,” could mean: exhortation or admonition!

91. And let fulfill¹⁰⁶ you^z by Allah's covenant if covenanted you^c and let-not breach you^z the *ayma'na* (oaths)^x after its^w ratification and *qad* (already and affirmatively) made you^c Allah on you^b Custodee; verily Allah knows what you^z do.

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَعْلَمُ مَا تَفْعَلُونَ ﴿٩١﴾

92. And let-not be you^z like who^u unraveled-she^y her yarn,¹⁰⁷ from after a strength^w (like)-filaments¹⁰⁸; *tattakbethona*¹⁰⁹ (you^z take and make) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b, that an *Ummaton*^w (party/community)^w she (is) *arba* (more: numerous/prestigious/wealthier) than *Ummmaten*^w; verily only Allah essays you^b by it^x and to manifests [He] for you^b The *Qeyamatey's*^w (Judgment's) Day^x what you^c were in it^x differing.

وَلَا تَكُونُوا كَالَّذِي نَقَضَتْ غَزْلَهَا مِنْ بَعْدِ قُوَّةٍ أَنْكَا تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ أَنْ تَكُونَ أُمَّةٌ هِيَ أَرْبَى مِنْ أُمَّةٍ إِنَّمَا يَبْلُوكُمُ اللَّهُ بِهِمْ وَلِيُبَيِّنَ لَكُمْ يَوْمَ الْقِيَمَةِ مَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿٩٢﴾

93. And had willed Allah surely [He] (would have) made you^b one^w *Ummatan*^w (nation/community)^w [and] but [He/he] misleads whom^p/who^p [H/he] wills and [He] aright-guides whom^p [He/he] wills; and surely assuredly¹¹⁰ you^z (shall be) asked *amma* (regarding) what you^c were working.

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَمَّا كُنْتُمْ تَعْمَلُونَ ﴿٩٣﴾

94. And let-not *tattakbeth*¹¹¹ (you^z take and presume) yourⁿ *ayma'ne* (oaths) a *dakhalan* (stealth-deception) among you^b then slips a foot^w after its^w firming, and you^z taste the ill by what you^c repelled *a'n* (off) Allah's path and for you^b (is) a great torment.

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلْ قَدَمٌ بَعْدَ ثُبُوتِهَا وَتَذُوقُوا الشَّوْءَ بِمَا صَدَدْتُمْ عَنْ سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

95. And let-not purchase you^z by Allah's covenant a little/paltry price; verily only Allah has it^x (is) *kehayron* (superior/worthier) for you^b *en(if)* you^c were (to) know.

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ هُوَ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

96. What you^b have depletes; and what Allah has remains; and surely [We] assuredly¹¹² requite whom^r *ssabaro* (they had held on patiently) their recompense by *absa'ne*¹¹³ (perfecter and beautifuler) of what they^z were working.

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٌ وَلَنَجْزِيَنَ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

¹⁰⁶ The word "أوفوا" from "الوفاء،" = "التمام،" meaning gathering the last component of any obligation to make it a whole! So, "أوفوا" means you endeavor and gather the last part of an obligation and fulfill it!

¹⁰⁷ The lofty expression "unraveled her yarn" is an Arabic tongue expression meaning the person who breaks his/her covenant!

¹⁰⁸ The word "أنكأ" is an adverbial construct, but I can not find a suitable way for an adverbial construct except to parenthetically prefix "filament" with *like*, i.e. in a manner of!

¹⁰⁹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

¹¹⁰ The "ل" in "لنتسألن" is a juratory "ل القسم" = "ل" amounting to = "التأكيد," i.e. affirmation, expressed by "assuredly"!

¹¹¹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ," as stated in لسان العرب; therefore, "اتخذ" is always taking and making some thing of what was taken! Thus, it is not just the mere taking!

¹¹² See footnote 2851 above only here regarding النجزيين

¹¹³ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!



97. Whoever[he]worked righteously of a male or a female, while he (is) a believer, then surely [We] assuredly¹¹⁴ enliven him a good^w life^w and surely [We] assuredly requite them their remuneration by *ahsa'ne*¹¹⁵ (*perfecter and beautifuler*) (of) what they^z were working.

مَنْ عَمِلَ صَالِحًا مِّن ذَكَرٍ أَوْ
أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً
طَيِّبَةً وَلَنَجْزِيَنَّهُمْ أَجْرَهُم بِأَحْسَنِ
مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

98. So if you^g read (*read is in the past tense*) The Qur'an, then *ista'edh*¹¹⁶ (*let-[you^s] affirmably refuge*) by Allah from the Satan, the *rajeeme* (*the ever multitudinously stoned*).

فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللّٰهِ
مِنَ الشَّيْطَانِ الرَّجِيمِ ﴿٩٨﴾

99. Verily he, not for him (is) an authority over whom^r believed they^z and on their Lord they^z trust.

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ
ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٩٩﴾

100. Verily only his authority (is) over whom^r *yatawallownabo* (*they^z: take him for guardian/ally/friend*) and who^r they by him (are) *mushbrekoona* (*he-they who partner deities with Allah, he-polytheists*).

إِنَّمَا سُلْطٰنُهُ عَلَى الَّذِينَ
يَتَوَلَّوْنَهُ وَالَّذِينَ هُمْ بِهِ
مُشْرِكُونَ ﴿١٠٠﴾

101. And if We interchanged an *Aya'tan*^w (*Qur'anic statement*) (in) place (of another) *Aya'ten*^w (= *Aya'tan*) and Allah (is) knowinger by what *younazẓalo* ([He] repetitively descends), said they^z: verily only you^s (are) a *mufta'ren* (*craftor of lies for fraudulent end*); rather most (of) them not know.

وَإِذَا بَدَلْنَا آيَةً مَّكَانَ آيَةٍ
وَاللّٰهُ أَعْلَمُ بِمَا يُنْزِلُ قَالُوا إِنَّمَا أَنْتَ
مُفْتَرٍ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

102. Let-say [you^s]: *naẓẓala* (*repetitively descended*) it^x *Roboal-Qudis* (*Arch Angel/Gabriel*) from your^r Lord by the right¹¹⁷, to firm whom^r believed they^z; and (it^x is) an aright-guidance and a *bushra*^w (*pleasing-tiding*)¹¹⁸ for the Muslims.

قُلْ نَزَّلَهُ رُوْحُ الْقُدُسِ مِن رَّبِّكَ
بِالْحَقِّ لِيُثَبِّتَ الَّذِينَ ءَامَنُوا
وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

103. And *laqad* (*iteratively and affirmatively*) [We] know verily they say they^z: verily only teaches him a human; tongue (of) which^x *yulhedona*¹¹⁹ (*bias/deviously-incline they^z*) to him (is) an *Aajami* (*Non-Arabic*), while this^x (*diction of The Qur'an is*) a tongue Arabic manifester.

وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا
يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي
يُلْحِدُونَ إِلَيْهِ أَعْجَمٌ وَهَٰذَا
لِسَانٌ عَرَبِيٌّ مُّبِينٌ ﴿١٠٣﴾

104. Verily who^r not believe they^z by Allah's *Aya'te*^w (*Qur'anic statements*) Allah not aright-guides them and for them (is) a painful torment.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِ اللّٰهِ لَا
يَهْدِيهِمُ اللّٰهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

105. Verily only *yaftarey* ([he] crafts a lie for fraudulent end) the untruth who^r not believe they^z by Allah's *Aya'te*^w (*Qur'anic statements*); and those, they (are) the liars.

إِنَّمَا يَفْتَرِي الْكَذِبَ الَّذِينَ لَا
يُؤْمِنُونَ بِآيَاتِ اللّٰهِ وَأُولَٰئِكَ
هُمُ الْكَٰذِبُونَ ﴿١٠٥﴾

¹¹⁴ Ibid, only here for *لنحيين* and *لنجزين* respectively!

¹¹⁵ There is no English word for *أحسن* = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

¹¹⁶ See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!

¹¹⁷ The word "right," means *Allah's Speech*, which is *His Wisdom*, i.e. *real and true aright-guidance to all*

¹¹⁸ See the *Lexicon* attached to this *Translation* for *bashbara/youbashsharo/mubasher* = *بَشَرًا يُبَشِّرُ*

¹¹⁹ The word "الحد" has *many* meanings, among them: *deviously inclined*, not just inclined!

106. Whoever [he] disbelieved by Allah from after his belief, except whom^p [he] (had been) coerced while his heart (is) tranquil by the belief; [and,] but who^p *sharaba* (he. opened/pleased/contented) by the disbelief a chest; then on them (is) a wrath from Allah and for them (is) a great torment.

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَيْكِنْ مَنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِنَ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

107. *Tha'leka* (he-that-afar-it/that) (is) because that they *istababbo*¹²⁰ (affirmably liked they^z) the life^w (of) this world^w over the Hereafter's^w; and verily Allah not aright-guides the people, the disbelievers.

ذَٰلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الْحَيَاةَ الدُّنْيَا عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

108. Those (are) whom^r Allah stamped¹²¹ on their hearts, and their hearing, and their sights/insights and those (are) they the neglectors.

أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَسَمِعِهِمْ وَأَبْصَرِهِمْ وَأُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

109. *La'jaram*¹²² (inevitably-right), verily they in the Hereafter^w they (are) the losers.

لَا جَرَمَ أَنَّهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

110. Afterwards verily your^t Lord, for whom^t emigrated they^z from after when they^z (had been) tested, afterwards *jahado*¹²³ (they^z exerted their utmost mental/ physical and possessional efforts fighting/striving in Allah's cause) and *ssabaro* (they^z held on patiently); verily your^t Lord from after that (is) surely *Ghafooron* (iterative Forgiver), *Raheemon* (iterative mercy Giver).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا فُتِنُوا ثُمَّ جَاهَدُوا وَصَبَرُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١١٠﴾

111. Day *ta'tee*^w (happens/comes)^w each self^w arguing a'n (regarding) itself^w and (to be) fulfilled¹²⁴ each self^w what it^w worked while not they (are) *yodh'lamoona*¹²⁵ (to be wronged they^z).

يَوْمَ تَأْتِي كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَفْسِهَا وَتُوَفَّىٰ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُونَ ﴿١١١﴾

112. And struck Allah a parable/example: a village^w was^w *aa'menatan* (in a state of secured self-safety), tranquil-she^y (it^w); *ya'atee*^x (appears/happens)^x it^w its^w *rez'qo*^x (provision-/victuals for sustenance)^x opulently from every place; so it^w disbelieved by Allah's boons¹²⁶ so Allah

وَضَرَبَ اللَّهُ مَثَلًا قَرْيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعُمِ اللَّهِ

¹²⁰ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

¹²¹ The expression "stamped on their hearts" is an Arabic *tongue* expression meaning: their hearts are sealed so that they understand *not* and *nor* comes out of them any meritorious thing!

¹²² The word "لا جرم" means *inevitable-rightly*! See التاج! To make the Arabic "لا" corresponds to the English counterpart "not" the "inevitable" is legitimately modified to "not-avoidable" and "rightly" is of course added to it to complete the meaning! Thus, "لا جرم" = "Not avoidable rightly" = inevitably right!

¹²³ The word "Jahado" = "جاهدوا" = they earnestly exerted their utmost mental, physical, and possessional efforts fighting/striving in Allah's cause! However, the word "جاهد" is root word for "Jehad," which has several meanings: (1) stood fast to submit him/her self to Allah's criteria of prescription and proscriptions, i.e. according to the *Sharey'ah Law*; (2) fought in the cause of Allah; (3) fought to defend the personal honor, property, relatives, home, or fellow Muslim.

¹²⁴ The word "توفى" from "الوفاء" = "التمام," meaning gathering the last component of any obligation to make it a whole! Thus, "توفى" means had been endeavored and gathered the last part of an obligation and fully fulfilled it!

¹²⁵ The word "wrongs" has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

¹²⁶ See the *Lexicon* attached to this *Translation* for "ne'amah" ("boon").

(caused it^w to) taste *lebasa* (general occurrence involving everyone as if intimately wrapping around each) the hunger and the fear¹²⁷ for what they^z were *yassna'ona*¹²⁸ (carefully craft they^r).

فَأَذَقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَالْخَوْفِ
بِمَا كَانُوا يَصْنَعُونَ ﴿١١٣﴾

113. And *laqad* (verily, already and affirmatively) came (to) them a messenger of them then denied him they^z so took them the torment while they (were) *dha'lemonoona*¹²⁹ (injustice-doers).

وَلَقَدْ جَاءَهُمْ رَسُولٌ مِّنْهُمْ فَكَذَّبُوهُ
فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٤﴾

114. So let-eat you^z of what Allah *razaqa* (provided) you^b goodly legitimate; and let-thank you^z (for) Allah's boon^{w130} en(if) you^c were *eyyabo*¹³¹ (indeed exclusively Him) worship you^z.

فَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَلًا
طَيِّبًا وَاشْكُرُوا نِعْمَتَ اللَّهِ إِن
كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١١٥﴾

115. Verily only [He] forbad on you^b the carrion^w and the blood and swine's flesh and what (had been) invoked for other than Allah by it^x; so whomever [he] (had been) coerced neither a *baghen* (selfish envier/ transgressor [he]) nor an aggressor [he] so surely Allah (is) *Ghaforon* (iterative Forgiver) *Rabeemon* (multitudinous mercy Giver).

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ
وَلَحِمَّ الْخَيْزِرِ وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ
بِهِ فَمَنْ أَضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ
فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١١٦﴾

116. And let-not say you^z for what describe yourⁿ tongues the untruth, this (is) *balalon* (sanctioned/ legitimate) and this (is) *baramon* (forbidden/ illegitimate), to *taftarona* (you^z craft a lie for fraudulent end) on Allah the untruth; verily who^r *yaftarona* (they^z craft a lie for fraudulent end) on Allah the untruth not prosper they^z.

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ
الْكَذِبَ هَذَا حَلَلٌ وَهَذَا حَرَامٌ
لِّتَفْتَرُوا عَلَى اللَّهِ الْكَذِبَ إِنَّ الَّذِينَ
يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ لَا يُفْلِحُونَ ﴿١١٧﴾

117. Little *mata'aon*¹³² (resource for a transitory worldly delight) and for them (is) a painful torment.

مَتَّعَ قَلِيلٌ وَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

118. And on whom^r *bado*¹³³ (they adopted the Jewish "law"/ customs/ repented) We forbad what We narrated on you^g of before; and not We wronged¹³⁴ them; [and,] but they^z were wronging (to) their selves^w.

وَعَلَى الَّذِينَ هَادُوا حَرَّمًا مَا قَصَصْنَا
عَلَيْكَ مِن قَبْلُ وَمَا ظَلَمْنَاهُمْ وَلَكِن

¹²⁷ Some Arabic linguists said that: "القتل" = "الخوف" See تاج العروس and اللسان!

¹²⁸ The word "يَصْنَعُونَ" is rooted in the verb "صنع" which means (1) carefully chose, or (2) carefully crafted or tried to approach perfection in making of (anything) or upbringing of any human or animal!

¹²⁹ The "ظالمون" = "the injustice-doers," as "الظلم" = "injustice!"

¹³⁰ See the Lexicon attached to this Translation for "ne'amah" ("boon").

¹³¹ The word "إياه" = "أداة توكيد و حصر لضمير منصوب" = "an article of intensity and exclusivity for an objective pronoun."

¹³² The word "متاع" = "mata'aon" is rooted in the word "متع" = "matta'a" with many meanings, among them: resources of transitory worldly delight! See Lexicon attached to this Translation for more elaboration!

¹³³ The word "bada" for the singular and "bado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹³⁴ See the Lexicon attached to this Translation for "ظالم" = "فاعل الظلم" = "injustice-doer" and "أظلم" = "wronger!"

كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿١١٩﴾

119. Afterwards truly your^t Lord for whom^r worked they^z the ill by a *jabalaten*¹³⁵ (*acting ignorantly or incorrectly*), afterwards repented they^z from after *tha'leka* (*he-that-afar-it/thai*) and reformed they^z verily your^t Lord from after it^w surely (*is*) *Ghaforon* (*iterative Forgiver*) *Raheemon* (*multitudinous mercy Giver*).

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ عَمِلُوا السُّوءَ بِجَهْلَةٍ ثُمَّ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾

120. Verily *Ebraheema* (*Abraham*) [was] an *Ummatan*^{w136} (*single believer in a community/possessed various traits found in a community*)^w *gha'netan* (*he-devotedly-obeyer/submitter-/suppliant*) for Allah *haneefan*¹³⁷ (*soundly leaning [he]*) and not [he] was of the *mushbrekeena* (*he-they who partner deities with Allah/he-polytheists*).

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِتًا لِلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ الْمُشْرِكِينَ ﴿١٢١﴾

121. Thanker (*he*) for His boons^{w138}; *ejtabaha* ([*He*] *favorably and directly selected*) him and [*He*] aright-guided him to a *Sseratten* (*specific and a single path*) straight.

شَاكِرًا لِأَنْعَمِهِ أَجْتَبَنَاهُ وَهَدَيْنَاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٢﴾

122. And *aa'taynabo* (*We accorded him*) in the world^w a *hasanatan*^w (*meritorious-deed*)^w and verily he (*is*) in the Hereafter^w certainly of the *ssa'leheena* (*righteous-people*).

وَأَتَيْنَاهُ فِي الدُّنْيَا حَسَنَةً وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٢٣﴾

123. Afterwards We revealed¹³⁹ to you^s that *ettabe'a* (*let-closely-follow[you^s]*) *Ebraheema's* (*Abraham's*) sect^w / faith^w *haneefan*¹⁴⁰ (*soundly-inclined[he]*) and not [was] [he] of the *mushbrekeena* (*he-they who partner deities with Allah/he-polytheists*).

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٤﴾

124. Verily only (*had been*) made the Sabbath on whom^t differed they^z in it^x and that your^t Lord surely rules among them The *Qeyamatey's*^w (*Judgment's*) Day^x in what they^z were in it^x differing.

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٥﴾

125. Let-invite [*you^s*] to your^t Lord's path by the *hekma'te*^{w141} (*wisdom*)^w and the exhortation^{w142} [the] *hasa-*

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ

¹³⁵ The word “جهالة”=“jabalaten” is rooted in “جهل” meaning: (1) was ignorant of, (2) believed in some thing contrary to reality, (3) did some-thing not correct! So the “jabalaten” is acting ignorantly or incorrectly!

¹³⁶ That means, and Allah knows best, *Ebraheem* (*Abraham*) (1) was the single believer in a whole community (or a nation) or (2) as an individual exhibited the traits of a whole people!

¹³⁷ The word “حنيفاً”=“ميلاً” in this *Ayah* is a predicate construct (for كان), hence “incliner/soundly leaning [he]. See *في* *لحمود صافي*!! The “inclining/leaning” is to the sound religion or faith of *Ibraheem's* (*Abraham's*); as he inclined/leaned away from his people's faith which was based on multiple idols' worships!

¹³⁸ See the *Lexicon* attached to this Translation for “ne'amah” (“boon”)!

¹³⁹ The word “أوحى” denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and “الوحي” is fire or king! See *اللسان*!

¹⁴⁰ See footnote 3066 above regarding “حنيفاً”!

¹⁴¹ See the *Lexicon* attached to this Translation for “hekma”!

¹⁴² The word “موعظة” rooted in “وعظ”=“exhorted” or “admonished,” could mean: exhortation or admonition!

natey^w (meritorious-deed)^w; and let-argue [you^s] (with) them by which^{uit} (is) *absa'no*¹⁴³ (perfecter and beautifuler); verily your^t Lord: He (is) knowinger by whom^p [he] strayed a'n (off) His path and He (is) knowinger by the *muhtadeena*¹⁴⁴ (they who found and accepted the aright-guidance).

وَالْمَوْعِظَةُ الْحَسَنَةُ وَجَدِلْهُمْ
بِالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ
أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ
أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

126. And *en* (if) you^c retaliated then let-retaliate you^z by like what you^c (had been) retaliated by it^x; and *la'en* (indeed if) *ssabartom* (held on patiently you^c) surely it^x (is) *khayron* (choicer/superior/worthier) for the *ssa'bereena* (people of patience).

وَأَنْ عَاقِبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا
عَاقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ
لِّلصَّابِرِينَ ﴿١٢٦﴾

127. And *issber* (let-hold on patiently [you^s]) and not your^t patience except by Allah; and let-not sadden [you^s] on them and let-not *tako*¹⁴⁵ (be [you^s]) in constriction of what they^z machinate.

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِاللَّهِ وَلَا
تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي ضَيْقٍ مِّمَّا
يَمْكُرُونَ ﴿١٢٧﴾

128. Verily Allah (is) with whom^r *ettaqan* (they^z had reverentially guarded not to displease Allah) and whom^r (are) benefactors.

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٨﴾

ⁱ The word “*subhanabo*”= “سبحانه” has no English equivalent! The word is made up of two parts: “*subhana*” and the pronoun “*bo*”= “Him!” Wherever the word “*subhana*,” or its associates/inflections such as “سبحان” or “سبحانك”) occur all are associated with the divine uniqueness of Allah, see footnote 2643 above regarding *subhana*!

¹⁴³ There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their adjective sense!

¹⁴⁴ See the *Lexicon* attached to this Translation for “*muhtadee*” and its plural “*muhtadoon*”/ “*muhtadeen*”!

¹⁴⁵ *Tako*=*ta'kon*, shortened for *resoluteness* and *assertiveness*.